Vol. II. Numb. 114.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Thurſday** March 16th. to **Friday** March 17th. 1710.

Q. *'TIS Requeſted, you wou'd Pleaſe to inform what Sins are thoſe which may be called Sins of Infirmity. Your Compliance to A ſpeedy this Queſtion will Oblige your Admirer.* B. T.

A. Sins of Infirmity are ſuch as proceed from a ſudden Emotion of the ſenſitive Appetite, which by it's violence hurries a Man to act before he has made a due Deliberation upon the Matter. Of this Nature are thoſe Sins that proceed from ſudden Fear, Anger, Joy, Grief, &c. And they are called Sins of Infirmity, becauſe it is ſcarce in the Power of Human Nature to avoid them, being ſometimes born down by the violence of our Paſſions. But when theſe Sins are Committed upon a fixed Reſolution or Mature Deliberation, they are no longer Sins of Infirmity but of Malice.

Q. Gentlemen, *Pleaſe to give your Expoſition on the 19th.* Ver. *&c. of the 20th.* Chap. *of St. John's Goſpel, the Words are theſe,* viz. Then the ſame Day at Evening, being the firſt Day of the Week, when the Doors were ſhut where the Diſciples were Aſſembled for fear of the *Jews*, came Jeſus and ſtood in the midſt and ſaith unto them Peace be unto you. *And in the 20th.* Ver. When he had ſo ſaid, he ſhewed unto them his Hands and his Side. Then were the Diſciples glad when they ſaw the Lord. *And the ſame is confirmed in the 26th.* Ver. *following. Now the Queſtion is whether Our Saviour's Human Nature paſt thro' the Door without opening, or whether the Diſciples opened the Door to let him in. And you'l Oblige your Admirer and Subſcriber.* S. B.

A. Theſe Words *the Doors were ſhut* ſignify the Time, and not the Manner that *Jeſus* entred; that is, it was the Evening and the Doors were ſhut for Fear of the *Jews*, when he entred; but it is not ſaid, that his Body paſſed thro' another Solid Body; for ſuch a Penetration contradicts the Truth of *Chriſt's* Body. At the ſame time all acknowledge this his Entrance to be Miraculous, and for that Reaſon chiefly it is deſcribed by St. *John*: But yet this might be done without ſuch a Penetration of Bodies as contradicts all ſound Reaſon and Philoſophy, and ſeems in our Conceptions abſolutely impoſſible. A Miracle we ſay it was, whether the Gates were rarified in order to his Entrance, and by Divine Power compreſſed and united again, or that they were commanded to fly open, as they were for the Apoſtles in Priſon, *Acts* 5. 23. and 16. 26. There was a Miracle likewiſe in his ſudden and unexpected Preſence amongſt the Apoſtles.

Q. Gentlemen, *Pray, Expound the following* Ver. viz. 1 Cor. 11. Chap. 10. Ver. For this Cauſe ought the Woman to have Power on her Head, becauſe of the Angels.

A. Some Manuſcripts inſtead of *Power* read a *Veil upon her Head*, the meaning of both which we take to be the ſame. For *Power* there cannot be taken in an Active but a Paſſive Senſe, the meaning being only that the Woman ſhou'd ſhew a Token of Subjection to her Husband, a ſign of which was the wearing of a Veil on her Head, eſpecially in the Church where the Angels are preſent, and are to be Witneſſes of their Piety, Modeſty and Obedience. For the uncovering of their Faces might be a Means of alluring and tempting Men to Wantonneſs, and ſo turn the Church of God into a Stew houſe. If therefore Women will be covered any where, they ought to be ſo in the Church, where it is neceſſary that the greateſt Modeſty, Order and Decency ſhou'd be obſerved; as where not only Men, are preſent, but even the Angels of God, as the Cherubims were in the Temple to ſignify the Preſence of Angels there. This Senſe is agreable enough to the Scope of the Place, without perplexing our ſelves with the various Gloſſes that Commentators put upon it.

Q. Sacred Sirs, *Be pleaſed to define the* Holy-Trinity, *that I may in ſome meaſure comprehend that Myſterious and Wonderful Union, which is one of the moſt material Articles of our Religion, and you will infinitely Oblige your Subſcriber and Humble Servant.* &c.

A. We can ſay nothing more of it than what is aſſerted in the *Athanaſian* Creed: And it wou'd take too much of our Time and of this Paper to juſtify every particular Poſition that is there laid down concerning it. For your farther Information therefore, we recommend to your peruſal Dr. *Gaſtrel's*

Discourse on the Trinity, where that Subject is excellently well handled.

Q. Gentlemen, *What is your Opinion concerning the Camelion, which is commonly said to Live wholly upon Air?*

A. This is contradicted by some late Travellers of undoubted Authority, who affirm upon their own Experience, that this Creature Eats, and that very greedily. It is indeed of a very Cold and moist Temper, and therefore can subsist several Days without Nourishment; but yet if it has none given it, it is observed to pine away, and at last Dye for Hunger. Its chief Nourishment, they tell us, is insects such as Flies, Grashoppers and the like, which it catches with its Tongue with incredible Speed. The Tongue is for that Reason of a particular Contexture, being round, thick and very long, considering the bulk of this Animal which in Figure much resembles a *Lizard*, for it can dart it seven or eight Inches out of its Mouth; which being of a viscous Substance detains all manner of Insects, if it does but never so lightly touch them with the Tip of it. To this we shall add another remarkable Circumstance concerning this Animal, which is, the frequent Changes that are observed in its Colour. For its Body is covered over with a very fine Skin, which suffers a change of Colours according to the various Passions with which it is moved: In Joy, it is of an Emerald Green mixt with Orange, etched with little Grey and Black Strokes; Choler makes it Dusky and Livid; Fear Pale, and of a Faded Yellow. Sometimes all these Colours and many more are confounded together, and sometimes there is compoted such a beautiful mixture of Light and Shade, that Nature does not afford a finer variety of Shadowing, nor the finest Pictures more lively, Sweet and proportionable Drawing. We said something of this Creature before, but upon a second Question we thought fit to enlarge upon it.

Q. *How do you prove Second Fluxions, seeing first Fluxions, are in the first Ratio of the Increments* Quatenus Nascentia, *for in illo Statu Nascenti the Velocities are Unto me? Be pleas'd to Answer this in your next, and by so doing you'l Oblige your Querist,*

R. E.

A. That there must be not only Second Fluxions, but also a Progression of Fluxions *ad infinitum*, is as demonstrable as that there are Fluxions. For in the Generation of a Curvilinear Figure, there will be a perpetual Change of the Celerity, with which it is generated. And this Change of the Celerity of the *Incrementa nascentia* is it self subject to a perpetual Mutation. So that there will be Changes of Changes in those Celerities, or which is the same thing, Fluxions of Fluxions *ad infinitum*, since the Divisibility of Quantity is demonstratively infinite.

Q. Gentlemen, *It is not often I desire extraordinary Favours of you, nor would I give you the trouble of this, cou'd I satisfie my self any otherways; but, as I have a Curiosity to know the Name of the Author, who wrote the Book, Intituled,* The whole Duty of Man, *and have no hopes of being informed, but from your* Oracle; *I hope you'l make no Scruple of publishing this Secret to the World, for the Satisfaction of others of your Admirers, besides Yours,* &c.

A. We shall make no Scruple here of acknowledging our Ignorance, this thing having been always industriously concealed, which we believe has contributed very much to the universal Approbation that admirable Book has met with. For it is plain that the Author had no regard to the advancement of his own Fame, but undertook it out of a meer principle of Goodness, and sincere Desire of the Benefit and Happiness of Mankind: And such a pious Intention would recommend the Work were it of less Value than it is. Besides, we find it hard for any late or now living known Authors to surmount the Envy or Prejudice which some may (tho' very groundless) entertain against their Persons, which often times blasts the Success of their Works, especially in the present Age. But an Author that conceals his Name, and writes with Sincerity, is not so much subject to that Inconvenience.

Q. *Why is the Civil Law used in the Judicial Courts of our two Universities, and not the Common Law of England?*

A. Mr. *Selden* in his Discourse upon *Fleta*, says this is done chiefly for the sake of Strangers, who frequently come to Study there. To which we may add another Reason, and that is, that being the most general Laws of *Europe*, it is convenient that our young Students should have some Experience in that Profession, that so they might be better qualified for any Commerce or Negotiations in Foreign Countries, in which their Prince or Country might employ them, to which the Knowledge of the Laws of this Kingdom would signify nothing. For this Reason it were to be wished, that our Young Gentlemen would more generally make this one part of their Study while they are there.

Q. Gentlemen, *I am naturally of a Choleric Disposition, and very Subject to Quarrel on light Occasions, but when I am Drunk, they say I am very Loving; do you think I ought not to be Drunk often, since I am allowed to be best when Drunk, than when Sober.*

A. This will be no excuse for the Vice, since if you are better when Drunk, the Virtue is in the Wine and not in you. This ought rather to perswade you, to get an Ascendant over your Ill Qualities when Sober: And not for shame let your *Bestial Self* gain the advantage of your *Rational Self.*

Q. Ingenious Apollo, *Playing a Game at Whisk, there happened a Dispute, which caus'd a considerable Wager, we beg yours, because sure of an impartial Determination.*

The Deal being ended, my Partner who was to play, said he would lead a small Heart, which done, my Right-handed Man said he would play the King of Hearts, and I the Ace, but thro' carelessness I played the Ace of Diamonds; as soon as the Card was on the Table, before either the Trick was taken up, or my Left-handed Man had play'd his Card, I took up my said Ace of Diamonds, and play'd the Card intended. He insists upon a Revoke, which I deny, both obstinate in our Opinions caus'd the above-mentioned Wager. Your speedy Answer will Oblige an Admirer of your Ingenuity. We are Yours, F. G. G. F.

A. According to strictness of Play, a Card deliver'd is play'd, otherwise a Person might snatch up a Card again he really design'd to play, before the next hath cover'd it, from his observing some dislike in his Partner on his laying it down, to the Injury of the adverse Party. Tho' this most probably was an Oversight, to is looking the Deal, and advantages are taken upon all false Play by Oversights as well as if by Design, and were it not so, all wou'd pretend their false Play (when detected) to be but Over-sights, which might occasion many Quarrels.

BIBLIOTHECA NICOLEIANA

POEMS.

Q. APollo, *I pray will you send me an Answer,*
For what I speak of, is no Lye or Romance, Sir.

Why

Why a Man does his Bum, so much warm by the Fire,
As a Woman her Belly, when no body nigh her?
Why a Dog with his Nose to the Fire always creeps,
And a Cat in reverse, her Tail when she sleeps?
If you slight my request altho' it is odd,
I shall think I now pray to a Shammocking God,
But if you do solve the Question I ask,
I will pray for your Godship, *by way of the Flask.*

W. W.

A. Men made to *Converse*, turn their Backs to (the Fire,
To *Face* all the Room; but Women retire,
Not thinking it *Modest*, to stare in their Faces,
Which Virtue and *Silence* are chief of their (Graces:
The Fire hurts the Eyes of a *Cat* we are told;
And a *Dog* warms his Nose, 'cause by Nature 'tis (cold.
If you think we ha' n't rightly performed our Task,
By drinking Small Beer, save the Charge of the (*Flask.*
To flirt on *Apollo*, tho' you give a Loose,
He'll be thought a *God*, when you're thought but a (*Goose.*

To the Gentlemen *of the* British Apollo.

Q. *Ye* MUSES DARLINGS *whose fam'd* (*Wisdom shines*
Bright, as your Glorious Sire's *Meridian rays:*
Who (ORPHEUS *like*) *with your melodious Verse,*
Compell even senseless stocks and stones to move;
O! be not Deaf to me, but while I tell
The Tragic Story of my Woe, attend.
On Wednesday *Night, fatal alas! to me,*
Inspir'd with Frantic Zeal, and worse than Mad,
Arm'd with strong Mopstick, *resolute and bold,*
Fit for Exploit, with others forth I went;
Unhappy part'ners in this sad Night's Work,
(Sure sad to me) part'ners too now in woe.
Like Snow-ball roll'd, as revelling we pass'd
From Place to Place we more and more increas'd;
So that at length innumerable grown,
We full of Rage and desperate Revenge,
Fell fierce to work, and fearful work we made.
As when Sulphureous fiery Rivers flow
From Ætna's or Vesuvius's *dreadfull jaws,*
Rolling along, and ruining far and wide,
With vast Destruction all things in its way,
So we incens'd and Fir'd with Hellish rage,
Where e'er we came, destructive havock made.
Seven Steeple-less Churches *we in hostile manner,*
Beset and batter'd sore; and entring in
With Axes, Hammers, Saws, and such like Tools,
Tore out their Wooden Entrails; and in Flames
Consum'd them quite, before the Eyes of those
Who Curs'd us, but could not help themselves.
Thus we some Hours continued with success,
Plund'ring and Spoiling; when Lo! suddenly,
The Queen's Life-Guard, *Arm'd with deadly Launce,*
Fell on our Rear; a while we fiercely oppos'd,
But Overpower'd at length, and trampled down,
Confusedly we fled; leaving our Tools
(Full loath) Trophies of Victory to them.
Closely pursu'd, and taken in the fray
In Dungeon dark I lye, alas confin'd,
Where nought but fear and black despair attends.
Now learned Bards *(who in Immortall verse,*
Deep Mysteries unknown before, unfold)
Your Sacred Shrine I Humbly approach, in hope
Relief to find, thus deeply plung'd in woe.
O Delians *charm with your Sweet tunefull Lays*
The Cruel Jaylor, that (thunmindfull Wretch
Leaving the Prison Door unlock'd) I may,
O happy hour! make my escape from hence.
If to help me you despair, condole
Your friends Misfortune pent in this Dark Place,
Tho' griping Sorrows round my Heart are Clung,
Yet ah! Methinks it some redress would give,
To hear Apollo, *Great* Apollo *Sing.*

E. H.

A. Alas, in vain wou'd tunefull Numbers flow,
To Ears perceptive, but of Hellish Rage,
Us'd to the Clanck of Chains and Screeking Hinge:
To Souls Tempest'ous, like the Stormy North,
No Seeds containing of Soft Harmony,
Which might by Nature be improv'd or Art;
But what are all it's possitive Reverse.
In vain too were our Lays to those restrain'd
In Dungeons Dark, Intent on Misery;
Whose Minds untun'd, no Sympathetick Part
Can Bear, or tast their Sweet Surprizing Charms:
Which wou'd (tho by the loftiest *Genius* rais'd,
Without Impression pass neglected by.

APOLLO.

Q. *If you at a Riddle,*
As well as a Fiddle,
An absolute Conjurer are,
Then Answer me quickly,
For I believe I've nickt ye,
With a Question will make you to stare.

A Captain last Week,
Who with Terror did keep
The Mobb in awe (tho there was plenty)
When first he Marcht, Number'd
His Men to two Hundred,
And next time an Hundred and Twenty.

The Third time Fourscore
There were, and no more;
Now pray what became of the rest,
Were they Kill'd, or Deserted,
Or Dy'd they Faint-Hearted,
'Cause Fighting they cou'd not Digest?

A. They

A. They neither were ta'en,
Deſerted nor Slain,
Tho a Miſtery thus, we unlock it;
Tho they did not *appear*,
Yet He had 'em all there,
For he carry'd all the reſt in his *Pocket*.

SIR,

LONDON, March 17th. Letters from Hague of 18. N. S. Say that in the Battle which was Fought Schonen between the Swedes and the Danes on the 10th Inſtant. The latter had above 8000 Men killed of their Army, which conſiſted only 15000; but we hear of no Priſoners, the Swedes giving no Quarter. Of the Regiment of the Blew Guards which conſiſted of 1300 Men, not above 170 remained, and of that of the Queen's Regiment about 160, and about 80 of the Regiment of the Prince of Heſſe. theſe 3 Regiments having received the watrh of the Fight. 'Tis ſaid that upon the arrival of the Courier which brought the News to the King of Denmark at Copenhagen, of the Defeat of his Army in Schonen, his Majeſty had ſent orders for 4 Men of War and ſeveral Tranſports to Sail for Helſinburg (where the reſt of his Army had retir'd) and Imbark the remainder of the Troops and bring them over to Denmark, but other advices contradict this, ſaying that the King would Imbark himſelf upon thoſe thoſe Men of War to go and joyn the remainder of his Troops with a conſiderable Reinforcement at Helſinbourg but this latter is believed to be only to Palliate the loſs the Danes have Suffer'd in the Fight, having ſpread abroad that the Swedes had loſt more Men than they, however the firſt ſeems more probable if we may Credit ſome advices wq'ch ſay that the Swedes begun to Cannonade Helſinbourg on the 11 at 5 in the Morning, and that that Place was not like to hold out long, ſo that the Danes that retired there would be forced to Surrender Priſoners of War. 'Tis feared this will make ſome Alterations in the Preſent Conjecture of Affairs and the Peace, by reaſon 'tis ſaid that the King of Denmark has ſent orders to his Troops that are in the Service of the Allies to return Home, and at the ſame time that this News will hinder the French King to come to a Compliance with the demands of the Allies for the Effecting a Piece, and will encourage him to hazard another Campain.

Letters from the Hague, ſay that the Corner which had been ſent to Verſailles by the French Plenipotentiaries arrived on the 18 in the Evening at Geertrudenberg upon which Monſieur Van Buys, and Monſieur Van der Duſſer Plenipotentiaries of the States, were to ſet out she next Morning for that Place to have another Conference with them upon the Subject of Peace.—— And on the other Hand his Highneſs the Duke of Marlborough, with my Lord Townſhend and Count Zinzendorf, had a long Conference together on the Morning of the date of thoſe Letters upon the Affairs of the Northern Crowns in order to find means to make Peace between them that by the ſame they do not retire their Troops, which they have in the Service of the Allies; but 'tis feared this will not take Effect by reaſon they are at preſent Animated one againſt the other. Which is all from Yours, *&c.*

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I *Elizabeth Parſons*, of *Naked Boy-Court* in *Bell-Savage-Yard* on *Ludgate-Hill*, *London*, Widow, having for above 21 Years paſt, been Afflicted with a Cancerous Humor, in the under-lid of my Right Eye, which very much endanger'd the Sight of that Eye, having applied my ſelf to Mr. *Grant* OCULIST, by God's goodneſs he made a perfect Cure thereof in 2 Months time, ſo that I enjoy my Sight perfectly well altho' above 80 Years of Age, in acknowledgment of which Cure I hereunto ſet my Hand, *Elizabeth Parſons. January*, 27. 1709.

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